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FURTHER REMARKS ON THE HEBREW WORD **דְּגַלְּ**.

HAVING had occasion, in revising the Hebrew text of the Psalter, to examine the real or supposed occurrences of **דְּגַלְּ**, and to form some conclusions on the subject, I think it worth while to record them here, by the courtesy of the Editors. Independent workers may not always entirely agree, but where they do agree, the coincidence is a strengthening of their arguments, and a comparison of their results may bring them still nearer to a complete agreement. Perhaps I may remark at the outset, as this is primarily a *Jewish* periodical, that Fürst (*Hebrew and Chaldee Lexicon*, Eng. Transl., 1867) is not open to the charge brought by Mr. Gray in his article on **דְּגַלְּ**, in the October number¹, against recent lexicographers of recognizing only one meaning for **דְּגַלְּ**. He agrees in fact with Dillmann (note on Num. ii. 2).

i. Occurrences. (a) **דְּגַלְּ** verb: Ps. xx. 6, Cant. v. 10, vi. 4, 10.

Ps. xx. 6 **וּבְשָׂמָּה אֶלְחִינְנוּ נְדִיגָּלְ**. Friedr. Delitzsch (*Heb. Lang.*, 40; *Prol.*, 59–61) in 1886 defended the common rendering, “we will set up our banners,” by the analogy of Ass. *diglu*. To-day he would hardly be quite so confident (see Ass. *HWB.*, 211). Wellhausen (in Haupt’s new edition of the Hebrew Bible), and others, would read **דְּגַלְּ** or **נְגַלְּ**, claiming the authority of the LXX. But the *μεγαλυνθησόμεθα* of the LXX represents neither of these words, but **נְגַבְּ**, a faulty repetition from ver. 8 b, as read by LXX.

¹ JEWISH QUARTERLY REVIEW, XI (1898), 92–101.

Besides, the construction with קָנֵל would be unparalleled. There is no reason, therefore, for hesitating to accept Grätz's קָנֵל.

Cant. v. 10 קָנֵל מִרְכָּבָה. Siegfried, "lit. set up as a signal, i.e. distinguished." This assumes that קָנֵל means "banner." We shall see later whether it has this meaning. At any rate, I for my part can only understand קָנֵל in the light of the Assyrian *ana dagalu kiššut niši*, as explained by Delitzsch. But I confess that the sense "looked up to, admired" is not quite the sense which we want. I suspect corruption, and incline to read בְּלִיל "perfect (in beauty)" ; cf. Ezek. xxvii. 3, xxviii. 12, xvi. 14. Let it be remembered that what follows is a *wasf* or eulogistic song on the bridegroom, as, following Wetzstein, I have for twenty years past held, and as Budde has now made certain. "Perfect" is just the epithet which would most fitly introduce such an eulogium. The passage corresponds to the uniqueness ascribed to the bride in Cant. vi. 8, 9.

Cant. vi. 4, 10. "Beautiful art thou, my friend, as Tirzah ; lovely as Jerusalem, terrible as נְדוּלֹתָה." Bickell (in his second revision of the text, as reported by Budde) and Karl Budde omit בְּתַחְצָה נָאוֹה בְּיְרוּשָׁלָם, as weakening the effect of "Beautiful art thou, my friend, terrible." But they do not adequately account for the insertion, and, as it seems to me, "terrible" is not to be expected in this context. Budde and Siegfried make ingenious attempts to account for the word, but neither is convincing. Both seem too sure of the correctness of *הַרְהִיבּוֹנִי* in Ps. cxxxviii. 3 is certainly corrupt, and I think it probable that it is so here. In Cant. iv. עַיִינֵךְ יְוִינִים 1 is far from probable, especially in view of vi. 5. In both passages we should very possibly read יְהִי אַתְּ רַבְתִּי בְּתַחְצָה נָאוֹה בְּשַׁעַנְתָּה "have overpowered me." Let us now return to Tirzah and Jerusalem, the former of which words in LXX is not recognized as a proper name (ἢ εὐδοκία). I think the true reading is, שְׁמַיִם אַתְּ רַבְתִּי בְּתַחְצָה נָאוֹה בְּשַׁעַנְתָּה. Compare ii. 1, and notice in vi. 3. The meadow-saffron or narcissus (חַבְבָּה) became Tirzah ; the lily,

Jerusalem. The valleys (עַמְקִים) became "a terrible one" (אַפְּחָה), and this suggested to the scribe בְּפִגְעָלֹת; he thought of viii. 10. נְדִגְלֹת is neither "an army with banners" (English Version, Siegfried, Budde), nor "the hosts of heaven," whether angels or stars (Midrash on Numbers, par. ii; cf. Winckler, *Altoriental. Forschungen*, 1st series, 293), but simply a corruption (י for נ). In vi. 10 the parallel passage is an interpolation. Since writing this, I have referred to Felix Perles' clever and useful *Analekten*. There (p. 31) I find a different conjecture, the second part of which has some plausibility. But the general sense, "as beautiful as Tirzah (a fair lady so called) and all the women of Solomon's harem," is unsatisfactory. He leaves נְדִגְלֹת unaltered.

(b) noun דָּגֵל (גָּלֵל). Cant. ii. 4, Num. i. 52, and twelve other passages in Num. ii, x.

Cant. ii. 4 עַלְיָהָבָה. As Budde remarks, neither Grätz's nor Bruston's emendation (for which see Mr. Gray's article) helps us. Budde himself interprets the text thus, "The sign over me (i. e. that put up over the wine-house) was love," and this means that the wine poured out in the metaphorical wine-house was love. This seems very improbable, even adopting a late date for Canticles. The passage is corrupt, but not hopelessly so. Budde has unfortunately rejected the LXX reading חַבְיאָנִי (also Grätz's). He also keeps בֵּית הַיִן, which cannot be right; probably we should read בֵּית הַגְּזֵן, in harmony with the context, and render, "Bring me into the garden-house, for I am sick from love. Stay me with raisin-cakes, comfort me with apples." Cant. ii. 4 b is surely a corrupt form of ver. 5 c, which, where it now stands, is metrically superfluous. וְדָגֵל עַלְיָהָבָה became distorted into בִּיחוֹלָת אַהֲבָה אַנְיָ. This is not really bold; it is an everyday proceeding, and justified by numerous parallel cases which will at once occur to scholars like Budde.

Num. i. 52 and the related passages. Mr. Gray is strongest in this part of the discussion, and I shall not

attempt to cover the ground after him. There is no reason whatever to suspect דָּגָל in these passages of corruptness, though of course the letters may conceivably represent the popular rather than the strictly accurate pronunciation. As to the meaning, we may agree with Mr. Gray that "battalion" (we need hardly say "company") is a sufficient representation of the sense. There are, however, as it has seemed to me, some reasons for supposing that דָּגָל in Num. i, ii, x, had not altogether lost an earlier meaning, out of which that of "battalion" developed—the meaning of "banner." No Roman could, even when he used *vexillum* in the sense of "troop," forget that this word originally meant "standard." So it is possible that when P speaks of the דָּגָל of the camp of Judah as being "those who encamped eastwards," he means by דָּגָל, not merely "a battalion," but "a body of men united under the same banner." The reasons are (1) the phrase **עַד דָּגָל לְבִתְּאַבְתָּמָם** (Num. ii. 2), which may suggest a kindred meaning for דָּגָל and for **אַוְתָּה**, and (2) the existence of the Ass. root *dagdalu* "to look at, to regard," or (with *pān*) "to be submissive to," whence *diglu* "an object of attention." It is possible, and, I thought till lately, almost certain that this root is attested for Biblical Hebrew by Cant. v. 10 (דָּגָל); at any rate, this root suggests a satisfactory origin for דָּגָל, taking this to mean primarily "banner." For דָּגָל in the sense of "company" one knows as yet of no philological justification. It is true that the Versions do not recognize the sense of "banner"; even in Cant. v. 10 LXX renders ἐκλελοχισμένος. This has suggested to me the idea that דָּגָל 1. *vexillum*, 2. *vexillarii*, may be a coinage of the Priestly Writer himself. The ancient Israelites had no elaborate banners, but when their Jewish descendants came to idealize their own early history they (i. e. the Priestly Writers) may have assumed that the warriors of the several groups of tribes marched under such banners, and (if a Hebrew root דָּגָל "to look at, to regard," was known to them), may have coined the word דָּגָל to represent

the banner and the troop which marched under it. This is only a hypothesis, but I doubt whether as philological students of Hebrew we ought to be content without some etymological hypothesis. Perhaps further research may suggest a better one. The commentator, at any rate, must refer to the possibility that the sense of "troop" may be derived from that of "banner." But I am also convinced that he will not be justified in supporting this hypothesis by a reference to Ps. xx. 6, Cant. ii. 4, vi. 4, 10, and I think the correctness of נָגֵל in Cant. v. 10 very doubtful. In the discussion of the readings in these passages (apart from those in Numbers) I think that I have supplemented Mr. Gray's article, and I have enjoyed the work. It was worth taking some trouble to clear up such interesting passages as those which have now been brought before the reader.

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P. S.—I am most sorry to find myself just at present in opposition to Winckler, in the new part of his *Altorientalische Forschungen* (Second Series, vol. I, part iv). Among his emendations of Ps. xxii I find the following: "9. He who looks to Yahwè, him will He deliver." "Read נָגֵל part. of נָגַל, Ass. *dagālu* 'to look,' which by this restoration is proved to be a Hebrew word." In a footnote, Winckler joins the ranks of the defenders of נָגֵל in Ps. xx. 6, and, no doubt more plausibly, also defends נָגֵל in Cant. v. 10. I fear it will be difficult to maintain the new correction of Ps. xxii. 9 against Halévy's פָּאֵל יְהוָה "His redeemer is Yahwè," quoted and adopted in *J. Q. R.*, Oct. 1897, p. 13. If, however, Winckler can adduce any fresh proofs of נָגֵל, I shall be only too glad.